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AN ADDRESS:

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1878.

TO THE PROTESTANT CLERGY OF AMERICA.

PHILADELPHIA, March, 1878.

THE undersigned would respectfully call attention to the fact that *three* of Emanuel Swedenborg's most important works are offered, *free of cost*, except for postage, to the Protestant Clergy and Theological Students of America.

Two of these books, "THE TRUE CHRISTIAN RELIGION," and "THE APOCALYPSE REVEALED," are offered by Mr. L. C. IUNGERICH, of Philadelphia, and the third, "HEAVEN AND ITS WONDERS, AND HELL," by "THE AMERICAN NEW CHURCH TRACT AND PUBLICATION SOCIETY," also of this city. Arrangements have been made for the distribution of these volumes through the large and well-known publishing house of J. B. Lippencott & Co., 715 and 717 Market street, Phila., to whom all orders for the books must be sent, accompanied by the postage, as follows, viz:

Postage on "The True Christian Religion"	-	30 Cents.
" " "The Apocalypse Revealed"	- -	18 "
" " "Heaven and its Wonders, and Hell"		13 "

It is because the donors of these books believe that there will be found in them a clear solution of all the difficult points of doctrine that disturb, perplex and separate Christians from each other, keeping so many honest and sincere people out of the churches, and strengthening infidel sentiments, that they are so desirous of placing them in the hands of clergymen, whose office it is to teach spiritual truths and lead souls heavenward.

If you have never given the writings of Swedenborg a careful examination, we would most earnestly and respectfully ask you to avail yourself of the opportunity now offered for so doing. You will find his statements of doctrine clear, comprehensive and rational, and always based on the Word of God. There are no appeals to passion or prejudice in any part of his works, but everywhere he addresses himself to man's reason, without the assent of which no truth can possibly be received into the mind.

It is now about five years since the offer of Swedenborg's works was first made to the clergy of America, and already about *fourteen thousand* copies of "The True Christian Religion," *twelve thousand* copies of "Heaven and Hell," and *eight thousand* copies of "The Apocalypse Revealed" have been asked for, and sent.

During the four years in which the distribution of these works has been going on, a large number of letters have been received from clergymen of all denominations who have received and read them, and many have expressed in the strongest terms their great indebtedness for the spiritual light and comfort received through the perusal of these wonderful writings.

JULIEN SHOEMAKER, } *Committee of*
WM. MCGEORGE, JR., } *Distribution.*

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AN ADDRESS TO THE CLERGY.

A Few Earnest Words to Clergymen and the Christian Church Concerning the Second Coming of the Lord Jesus Christ and the Writings of Emanuel Swedenborg in Connection Therewith.

Dear Brethren:

That great and significant changes in the relation of men to the Church have taken place within the past century, is apparent to all. That some of these changes are for good none can doubt. That some of them portend other and more marked changes is equally evident. Earnest men in all branches of the Universal Church feel that a crisis is impending which can scarcely result in the restoration of things as they have been. The attitude of men to the Word of God; the disregard of theology, and the proud independence of individual inquiry, as well as the more or less active antagonism of the scientific spirit of our time, are sufficient causes of anxiety. There never was greater need of clear-eyed watchmen in Israel than there is now; and we would commend to the clergy of all denominations the subject matter of this earnest address.

Nineteen hundred years ago the Jewish Church and Priesthood were looking for the Messiah to establish a literal kingdom on earth, according to their understanding of the Sacred Prophecies, but the Lord in His wisdom did

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not come in the manner the learned Rabbis expected; and when He came to the Church on earth—to His own—His own recognized Him not; for His kingdom was not of this world, and it did not accord with the wisdom and preconceived ideas of the Jews. Consequently, instead of receiving Him joyfully they reviled, persecuted and crucified Him.

In the Gospels and the Book of Revelations, as you are aware, our blessed Lord predicts a Second Coming, and in language somewhat similar to that used in the Old Testament in regard to His first coming; and the inquiry which He addressed to His Disciples and Church: "When the Son of man cometh shall He find faith on the earth?" may, at least, allow a doubt as to the reception which He expected the Christian Church would extend to Him at His second coming. Is it not true that in a like manner as the Jews were looking for a literal coming, so too many professed Christians are to-day looking for His literal coming in natural clouds of earth, instead of a spiritual coming in the clouds of heaven?

As we look around us at the wonderful changes which are taking place in every department of human knowledge, and in the views and feelings of men, do we behold no signs that we are living in a transitional age—no intimations that old things are passing away and all things are being made new—no indications that we are living in the dawning light of a new dispensation from God to man? Ye watchmen who stand upon the walls of Zion, what of the hour? What are the signs of the times? Are all the improvements and changes which are taking place the result of human wisdom and progress, or are they indications or manifestations of a new dispensation of divine truth—perchance of the coming of the Son of Man in the clouds of heaven? What say ye? Is there no new light gently breaking in upon the minds of men, and with the most as-

tonishing rapidity, "as the lightning cometh out of the east and shineth even unto the west;" and if there is, from whence does it come?—from the Lord, or from men, or spirits, as some suppose? Let us remember that the Lord's coming was to be like a thief in the night, at an unexpected hour.

Is it not true that prophecies are not generally fully understood until they are fulfilled, and even then only by the "wise men from the east," or the willing and obedient who love the Lord and their neighbor?

Is it not possible that Christian teachers may be looking amiss for the coming of our Lord; or, practically heedless of His promise, resting thoughtlessly in traditional interpretations, and thus blind to the actual revelation in power and glory of Him whose "name" is the "Word of God?" The Church misinterpreted the prophecies of His first advent, and may not the Church of our day be deceived with an equally false traditional interpretation of the prophecy of His second advent? May we not well meditate on that Scripture: "The letter killeth, but the spirit giveth life?"

In the revelations made, as we most sincerely believe, by the Lord through Emanuel Swedenborg, more than a century ago, it is clearly shown that the spiritual world is the world of causes, and the material world the world of effects; and that all effects, in the very nature of things, must correspond with their causes. As Paul most beautifully tells us: "The invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made." The Word of the Lord, being necessarily in harmony with His works, was written in accordance with this correspondence between spiritual and natural things. All of the Lord's works, as manifested in the animal and vegetable kingdoms, are infilled with life, and are living. Man may form the image of an animal or tree, but he cannot give to that image life. The same is

true of the Lord's Words, or the Sacred Scriptures, as of His works; they are living, as He so plainly tells us. "It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life."

It will be seen, then, that the Word of the Lord differs as much from the writings of men as do His works from the works of men. Swedenborg assures us that this is true; that the Word of God is plenarily divine, and that it contains throughout divine and spiritual senses in correspondence with its literal sense. He claims that he was prepared and enlightened to make known the science of this correspondence, and to open for the Church the spiritual sense of the Word wherein divine truth is in its power and glory; and that this revelation of the Lord is His second coming. It may be granted that our first impulse is to associate this claim with the human instrument, and repudiate it. But he most solemnly assures us that he neither invented nor received anything of either the doctrines of the New Jerusalem, or of the internal sense of the Sacred Scriptures, from any spirit or angel, but from the Lord alone, while he read the Word. Again, in the "True Christian Religion," we read as follows: "Since the Lord cannot manifest Himself in person, as has been shown just above, and yet He has foretold that He would come and establish a New Church, which is the New Jerusalem, it follows that He is to do it by means of a man who is able not only to receive the doctrines of this Church with his understanding, but also to publish them by the press. That the Lord has manifested Himself before me, His servant, and sent me on this office, and that after this He opened the sight of my spirit, and thus let me into the spiritual world, and gave me to see the heavens and the hells, and also to speak with angels and spirits, and this now continually for many years, I testify in truth; and also that,

from the first day of that call, I have not received anything which pertains to the doctrines of that church from any angel but from the Lord alone, while I read the Word."

The reader of his writings needs not angelic wisdom to perceive that the grand system of spiritual truths therein contained, and a knowledge of the correspondences by which the Holy Scriptures are rationally interpreted, are neither the invention of man nor derived from man, but are from the Lord alone, to whom belongs the honor and glory. The Seer of the new age claimed simply to be a "servant of the Lord Jesus Christ," and that his fellowmen should receive the truths contained in his writings because they perceive them to be true, and not on his authority; for the revelations are adapted to man's intellectual perceptions and are to be received rationally. Yet no prophet, disciple or revelator has ever made a more distinct claim as to his mission. Speaking of the book of Revelations he says:

"Any person may see that the Apocalypse could not be explained by any one but the Lord alone, as every word of it contains arcana, which never could be known without some special illumination and consequent revelation. Therefore it has pleased the Lord to open the sight of my spirit and to teach me. It must not, therefore, be supposed that I have given any interpretation of my own, or even that of any angel, but simply what has been communicated to me from the Lord alone." Again he says: "The Apocalypse, like the rest of the Word, treats, in its spiritual sense, not of earthly but of heavenly things; that is, not of empires and kingdoms, but of heaven and the Church."

According to the science of correspondences, the material sun corresponds to the spiritual sun, or the Lord; the light from the sun corresponds to the divine truth, for truth is spiritual light; the heat of the sun corresponds to the divine love, for love is spiritual heat. The light and heat

of the material sun illuminate and warm the body and material earth, as truth and love from the Lord do the spirit of man and the mental earth. The eyes correspond to the understanding, for they receive natural light as the latter does spiritual light, or truth. The heart corresponds to the will, or affections; for it is easy to perceive that it serves the same purpose in the material body that the will does in the spiritual body. Paul assures us that "there is a spiritual body, and there is a natural body." The material, being but the clothing of the spiritual, must correspond to the latter in every particular, for the material has been fashioned and moulded into form by the spiritual.

The natural clouds and atmosphere modify and adapt the light and heat of the natural sun to man's natural eyes; they therefore correspond to the clouds of heaven, or the literal sense of the sacred Scriptures, which modifies and adapts the divine truth and love, or spiritual light and heat, to man's spiritual vision. The clouds in which the Lord was to come, then, were the clouds of the letter of His Holy Word. The sun which was to be darkened at His coming was not the material sun, but the heavenly sun, or the Lord. When darkness prevails in the world, it is not because the sun does not shine, but because either the earth turns from the sun, or some opaque object intervenes between the sun and the earth. It is precisely so in regard to the spiritual sun; for the Lord's truth and love, or spiritual light and heat, ever flow down through the Holy Scriptures to man; but spiritual darkness is caused by man's turning from the Lord and His Word to the traditions of men, and his own self-derived intelligence, and coming to love himself, power, money and sensual gratifications more than he loves the Lord and his neighbor.

The moon, giving but a reflected light with comparatively little heat, corresponds to faith; and its becoming as blood, denotes that true faith in the Lord would be des-

troyed. The stars of heaven, which were to fall to the earth, were not the material stars, but the knowledges of goodness and truth, or spiritual stars, seen and revealed in the Sacred Scriptures to guide our footsteps in states of mental darkness and doubt, and to which our Savior appealed in hours of temptation. These glorious truths, or stars, do indeed fall to the earth when man drags them down to the justification of a perverted, sensual, earthly and evil life, expecting to escape the legitimate consequences of his acts, and to reach heaven in the end by an easier way than by striving daily and earnestly to live a life according to the commandments and the Lord's sayings.

It will be seen, as has already been intimated, that the coming of the Son of Man in the clouds of heaven was not to be in the material clouds of earth, but in the Word in its literal sense—which constitutes the clouds of heaven—revealing its spirit and life; for it is through the letter of the Word that man receives spiritual light and heat, or truth and love, as he receives natural light and heat through the natural clouds and atmosphere.

The Holy City, New Jerusalem, which was to descend from the Lord out of heaven, at the time of His second coming, was not to be a literal city of twelve thousand furlongs, of equal length, breadth and height, but a New Church or dispensation to be established by the Lord at the end of the first Christian Church or dispensation. A city corresponds to a Church as to doctrine, for men dwell in a city naturally as they do in a Church spiritually. The gates of a city correspond to the introductory truths which lead to the Church; the streets of a city correspond to all things of truth which lead to good, or all things of faith which lead to love and charity, in which men should abide, and whereas truths become of good, and thus transparent from good, the street of the New Jerusalem is said to be pure gold as transparent glass. The foundations of a

wall signify the knowledges of truth, whereupon doctrinals are founded, and the walls of a city correspond to the truths and doctrines in the letter of the Sacred Scriptures by which the Church is defended and preserved. That Jerusalem signifies the Church in the language of the Sacred Scriptures has been recognized among Christians, and it is manifest that the New Jerusalem must signify a New Church.

In the light of the newly revealed science of correspondences how beautifully significative are the sacraments of Baptism and the Holy Supper—most wonderful indeed! Water enters into all the structures of the material body; it is the medium for conveying nourishment to every part, and it also washes and cleanses every structure, dissolving and removing worn out, useless and injurious substances; it is also used to wash and cleanse the external surface of the body. Water is from the lowest, or mineral kingdom; it therefore signifies truth in the natural or external man, for as water permeates the material body, conveying nourishment, and cleanses it internally and externally, so truth must convey to the soul or spirit of man nourishment, or a knowledge of what is good and useful in our lives; and if we are willing to be renewed and cleansed from evils and falses, it must be by the reception of truth and the application of it honestly and faithfully to our external lives. Baptism with water signifies that man is to be regenerated and purified by thus receiving and applying the truth. It is not regeneration, but a sign signifying spiritual washing, which is cleansing from sin. It is a sacrament of repentance, and hence of introduction into the Church; but it only avails when the recipient sincerely repents, and, looking to the Lord for strength, earnestly strives to live a life according to the commandments. Water alone will not nourish and sustain the body, neither will truth alone sustain the spirit of man; it must be united with good.

Bread and wine are from the next higher, or vegetable kingdom, and represent the food and drink from that kingdom which nourish and sustain the material body—the one, the solid substances, and the other, the fluids; they therefore correspond to spiritual food and drink for sustaining man's spiritual organization. Bread and wine have a similar signification to flesh and blood, for the former nourish and sustain the latter. We are told in regard to the Holy Supper that "The Lord's flesh and likewise the bread signify all the good of charity as well as divine good; and His blood and likewise the wine signify all the truth of faith as well as divine truth; and to eat signifies to appropriate." They approach the Holy Supper worthily, who are under the influence of faith toward the Lord, and of charity toward their neighbor.

This science of correspondences, which the Lord in His mercy to save the world at this day from materialism, rationalism, modern spiritualism, and a denial of Him and His Word, has revealed to us through His chosen messenger, is the wonderful key which unlocks every part of the Sacred Scriptures, giving us the most sublime and beautiful lessons of spiritual truth, often from the most obscure and apparently contradictory passages, demonstrating their divine origin, and that God was, in Christ, reconciling the world unto Himself.

How truly does the Lord say: "Except ye eat the flesh of the Son of Man and drink His blood ye have no life in you. Whoso eateth my flesh, and drinketh my blood hath eternal life; and I will raise him up at the last day, for my flesh is meat indeed and my blood is drink indeed." The Lord's flesh or body corresponds to His divine love, for "God is love," and love is the very life of man. The Lord's blood corresponds to the divine truth, but truth not separated from good. The blood answers in the material body to truth in the spiritual body, and performs the

same use or office. We know that it is impossible for us literally to eat and drink the Lord's material flesh and blood; but O, how true it is! that all genuine heavenly life comes to us, if we ever become worthy to be called by His name, by opening our hearts or affections for the reception of the Lord's love, and our understandings for the reception of His truth; and when we do this, and humbly acknowledge that all love and truth are from Him alone, and not from ourselves, and live accordingly, then we do in very deed spiritually eat His flesh and drink His blood; and when we permit His love and truth to flow through us into works of charity and good will, then are we built up into His image and likeness and become His disciples indeed. To eat and drink naturally, corresponds to the appropriation of spiritual nourishment, or of goodness and truth, to the sustaining of our spiritual organizations, or souls. The sight, and even the handling of material food and drink, will neither nourish nor sustain our material organization. We must eat and drink, or appropriate them, and use the strength therefrom derived to give healthy and substantial bodies. The same is true of spiritual food and drink, or of the Lord's flesh and blood. We may feel His love and see the truth, but if we do not eat and drink, or appropriate these spiritual elements to the renewing and building up of our spiritual organizations, we shall have no genuine heavenly life in us.

In the light of this newly revealed science, all apparent contradictions in the Sacred Scriptures are fully explained and they disappear from view; for it is clearly shown that there are necessarily apparent and real truths in the letter of the Word, as there are in nature; and if there were not such in the letter, God's Word and His works would not be in harmony.

The letter of the Word, alone, can be divided among theological combatants, as were the Lord's external garments

among the soldiers, at the crucifixion; but the spiritual or internal sense of the Sacred Scriptures cannot be divided, for it, like the Lord's vesture, which corresponds to it, "is woven from the top throughout."

When Swedenborg's writings come to be generally read by theological and scientific men, the conflict between science and revelation will disappear forever. The skeptic will be disarmed, for to the honest inquirer after truth the Father is clearly manifested in the Son; and the science of correspondences demonstrates that the Sacred Scriptures are from the Lord, and not from man, for we have a new and glorious interpretation of the entire Word, which all men who are willing to see the truth and are obedient to the divine precepts, can recognize as of divine origin; and more beautiful still, all can see alike that there is but one God, and His name One, and this central doctrine tends to unity and peace among professed Christians.

The late Prof. George Bush, who, as you are aware, had himself devoted much time and labor to the interpretation of the Sacred Scriptures, when he came to a knowledge of this science, was ready to lay aside his own interpretation and preconceived opinions, and exclaim, that he did not see how it was possible that any man, free from prejudices and desirous of knowing the truth for the sake of living a good life, could read the "True Christian Religion," "Apocalypse Revealed," and other works of Swedenborg, without being satisfied that in them was contained a new revelation from the Lord to man, or the fulfillment of the prophecies in regard to the Lord's second coming.

In an article in a recent number of the *Galaxy*, entitled "Archer and Prince," in relation to the contest between religion and science, the writer says:

"The modern school of Free Thought has found its one serious opponent, and its only one, in Emanuel Swedenborg, whose writings, first issued more than a century

since, have had an effect on the whole tone of thought and metaphysics, such as few people suspect, and hardly any realize.

"It must be remembered that Swedenborg published his first (theological) book in 1749, and that his theological activity covered the very period wherein the French and English school of scientific inquiry, skepticism, and free thought, was beginning to be most active.

"In the midst of this period of intellectual bustle and activity, the Seer of the North, secluded in his lonely study among the Swedish forests, with nothing before him but a Hebrew Bible and Greek Testament, was calmly writing those wonderful books which he asserts to be the result of direct revelations from the Deity.

"The only system that remains able to-day freely to admit the most uncompromising results of scientific inquiry without fear or question, and at the same time to hold to the absolute truth of Holy Writ in every jot and tittle, appears to be that proclaimed by Swedenborg.

"It enables the humblest and most devout to face scientific inquiry without fear, and to engage in it without a thought of irreverence to the personal God of Abraham, Isaac and Jacob.

"The system of theology it propounds is purely and uncompromisingly monotheistic. An Arab could not quarrel with it on that score. It is, at the same time, so purely Christian that the most zealous evangelical of the extremest type can find no fault with it, making as it does the Savior and Redeemer its grand central figure.

"Finally, it is able to concede to the boldest of materialists, the most acute of historical critics, the most ardent evolutionist, the most dogmatic of palæontologists, the most abstruse of metaphysicians, everything which they can possibly claim to have proved, every truth, however contrary to current theological opinion, which they can establish, while at the same time it holds to the absolute truth of every word of Holy Scripture.

"Nothing seems to shake its faith in the slightest; it shuns no inquiry and needs no explanation of any fact, everything being plain, the Bible its only standard."

In regard to his mission Emanuel Swedenborg says: "I have been called to a holy office by the Lord Himself. I

can sacredly and solemnly declare that the Lord Himself has been seen of me, and that He has sent me to do what I do, and for such purpose has opened and enlightened the interior part of my soul, which is my spirit, so that I can see what is in the spiritual world and those that are therein; and this privilege has now been continued to me for twenty-two years. But in the present state of infidelity, can the most solemn oath make such a thing credible or to be believed? Yet such as have received true Christian light and understanding will be convinced of the truths contained in my writings, which are particularly evident in the book of 'Revelations Revealed.' Who, indeed, has hitherto known anything of consideration of the spiritual sense of the Word of God, of the spiritual world, or of heaven and hell; the nature of the life of man, and the state of souls after the decease of the body? Is it to be supposed that these, and other things of like consequence, are to be eternally hidden from Christians?"

Again, in the "True Christian Religion," at a later date, toward the close of his life in this world, he says: "I foresee that many who read the relations after the chapters, will believe that they are inventions of the imagination; but I assert in truth that they are not inventions, but were truly seen and heard; not seen and heard in any state of mind buried in sleep, but in a state of full wakefulness. For it has pleased the Lord to manifest Himself to me, and to send me to teach those things which will be of His New Church, which is meant by the New Jerusalem in the Revelations; for which end He has opened the interiors of my mind or spirit, by which it has been given me to be in the spiritual world with angels, and at the same time in the natural world with men, and this now for twenty-seven years."

In a letter to the king of Sweden, with characteristic simplicity and boldness, he said: "When my writings are

read with attention and cool reflection (in which many things are to be met with hitherto unknown) it is easy enough to conclude that I could not come to such knowledge but by a real vision, and converse with those who are in the spiritual world. I am ready to testify with the most solemn oath that can be offered in this matter, that I have said nothing but essential and real truth, without any admixture of deception. This knowledge is given to me by our Savior, not for any particular merit of mine, but for the great concern of all Christians' salvation."

When asked why a philosopher was chosen to this office he replied: "To the end that the spiritual knowledge which is revealed at this day might be reasonably learned and naturally understood; because spiritual truths answer unto natural ones, inasmuch as these originate and flow from them, and serve as a foundation for the former."

To the Swedish clergyman who visited him a short time before his death, and who urged him to recant what he had written, if it was not true, he replied with great zeal and emphasis: "As true as you see me before you, so true is everything that I have written, and I could have said more had I been permitted. When you come into eternity you will see all things as I have stated and described them, and we shall have much to discourse about with each other."

Here, then, we have in this illustrious Seer the unparalleled instance of a man, not in the enthusiasm of youth, but at the mature age of fifty-six years, standing among the first in the philosophical world, with reputation unsullied, high in office in his native country, with proffered promotion, giving up all, and proclaiming to the world that he was called by the Lord to the important office of revealing new truths of vast moment to his fellow-men—even the truths of a new dispensation, or of the second coming of our Lord and Savior Jesus Christ—when he well knew that

such claims would draw upon him the ridicule of philosophers, and lead him to be regarded as a mystic, if not an insane man, by multitudes for generations to come. Few, if any, who have read his writings even superficially, have ever questioned the integrity and honesty of Emanuel Swedenborg.

In the Cyclopedia of Biography, by Parke Godwin, we read: "Swedenborg was no impostor, but a learned and pious man, and his books richly repay the most careful study."

The *Nonconformist* (English) assures us that: "He (Swedenborg) is received by all thinkers courteously, and by very many cordially. The storm of violent denunciation or angry ridicule which was launched against him by theologians a generation ago, is scarcely remembered now, and is not likely to be revived. All are agreed that he was a genuine and sincere man, who believed his own words, and did not willfully deceive or invent."

Hon. Theophilus Parsons, late Professor in the Cambridge Law School, says: "I regard him (Swedenborg) as a man of remarkable ability, and great and varied culture; taught, as no other man ever was taught, truths which no other man ever learned; and thus instructed that he might introduce among men a new system of truth or doctrine, excelling in character and exceeding in value any system of truth before known."

Speaking of Swedenborg and his writings, Henry James, the author of "Substance and Shadow," says: "Such sincere books, it seems to me, were never before written."

Bishop Hurd (author of Lectures on Prophecies) says: "It has been said by some, and received implicitly without further examination by others, that Swedenborg, after receiving his extraordinary commission, was mad, and became totally deprived of his natural senses; but this insinuation is such a palpable contradiction to truth, and such

an insult to common sense—being overruled by every page of his writings as well as by every act of his life after that period—that we should have thought it altogether unworthy of notice were we not aware that it operates powerfully with many, even at this day, to prejudice them against a character which otherwise they would revere, and against writings from which they would otherwise receive the most welcome instruction."

We ask you, brethren of the Christian Church, in view of the reception which the Lord at His first coming encountered at the hands of the Jewish priesthood and Church, can the Christian Church afford to ignore and treat with contempt the solemn testimony of such a man, without a careful individual examination, especially when no inconsiderable number of clergymen of the various denominations of the Christian Church recognize his claims as just, and teach the truths contained in his writings, with greater or less fullness; and thousands of intelligent laymen, in and out of the different Churches, believe in them, and thank God that they have lived to see this day, when the Lord is again visiting His people? It cannot be said to-day that none of the rulers in civil, ecclesiastical or literary affairs believe in his claims. Can you neglect to examine them and be blameless, with all this testimony before you? Were the Jews blameless in rejecting the Lord at His first coming? Every careful, unprejudiced reader of Swedenborg's writings will testify to you that the second coming of the Lord is indeed with power and great glory.

The late Rev. John Clowes, Rector of St. John's Church, Manchester, England, who for many years, without ever severing his connection with the Church of England, openly and boldly taught the doctrines revealed through Swedenborg, and translated many of his works into English, in "An Affectionate Address to All the Clergy and Min-

isters of Religion in the United Kingdom," after considering in a different aspect the claims of Swedenborg and his writings to their attention, says:

"What if the author should prove to be a scribe instructed unto the kingdom of heaven, and his doctrines to be those *new and old things which the householder bringeth out of his treasure?* (See Matt. xiii. 52.) What if the days should now be fulfilled for the descent of the *Holy City, New Jerusalem?* And what if that pure order of heavenly truth, signified thereby, should be contained and published to mankind in the writings of the *Swedish Scribe?* What if the God of Infinite Mercy should hereby intend to check the growth of ungodliness and infidelity; to dissipate the clouds of error; to open human minds anew to the reception of goodness, truth, and order, from Himself and His Holy Word; and to build thus *His tabernacle* again amongst men, that He may be *their God and they may be His people?* (See Rev. xxi. 3.) Your duty on this supposition is surely too plain to need pointing out, and you will spare me the pain of supposing that Christian ministers, with the examples of the blind Scribes and Pharisees of old before their eyes, will *neither go into the kingdom themselves, nor suffer them who are entering to go in, thus drawing down again the terrible reprehension of shedding the blood of the prophets, whilst they build their tombs, and garnish their sepulchres, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.* (See Matt. xxiii. 13, 29, 30.) * * * * That such a dispensation is now opened in the writings of Swedenborg, will be manifest to every candid and serious reader, it being the one only end and object of those writings to call men back again to Jesus Christ, and to point out the true nature and manner of salvation by Him. If Swedenborg therefore be a *heaven-taught Scribe,* your own consciences will dictate to you in more powerful language than that of human words, how you ought to hear what he teaches, and not only hear him yourselves, but also make his doctrine known to others as far as ability is given. * * * You will see further, the purest, plainest, and most consistent *doctrine of life* presented to your view, and contrasted with those impure, dark, and inconsistent tenets which are at this day so frequently taught and circulated under the

venerable name of Christian precepts. Here, too, you will find every evil of life, and every error of doctrine, detected and described, which in these latter times threaten the very existence of religion, and cause so much serious alarm in the minds of Christians."

No other writings since the days of the Apostles either so exalt our Lord and Savior Jesus Christ, or so reverence the Sacred Scriptures and the sacraments of Baptism and the Holy Supper; none teach such practical doctrines, for herein are we taught, with almost endless illustration, that all religion has relation to life, and that the life of religion is to do good; that every thought, word, and deed is building us up into either the form of heaven or hell, and will tell on our eternal destiny; that we must be born again, and heaven be within us, before we can become inhabitants of the celestial city; that heaven is within the reach of every man and woman, but it can only be entered by believing on the Lord and striving earnestly to keep His sayings, in every day life, in our family relations, in our dealings with our fellow men, as well as in our amusements. We must also engage in some useful employment, for we are most beautifully and clearly shown that a heavenly life is a life of active usefulness, and not a life of indolence. Indolence tends to death; activity to life. Heavenly rest results when the warfare against evils and falses is ended and the Lord's will is done in our external man as it is in heaven; when we work in humble imitation of Him.

In the 13th chapter of Mark we find this beautiful parable by our Lord, referring to His second coming: "Now learn a parable of the fig tree; when her branch is yet tender, and putteth forth leaves, ye know that summer is near." The fig tree, bearing food to sustain the natural body, corresponds to natural good, her branch signifies the affections which arise from natural good. Fig leaves correspond to moral truths, which spring from such affections. The fig or the fruit which the tree should bear

corresponds to the natural good of man in conjunction with his spiritual good. We have but to look around us at the wonderful improvements for the accommodation, amelioration of the condition and elevation of man, on the natural plane, which are to be witnessed everywhere in civilized society, to be satisfied that the branch of the fig tree, or the affection and desires for bettering the condition of men naturally, in regard to temperance, freedom, labor, education, etc., are putting forth leaves, or moral truths, or ideas. We, therefore, have an abundance of evidence that the millenial summer is near, even at our doors. Now, it is evident that if natural good is not conjoined to spiritual good it can bear no genuine spiritual fruit, and it will ever remain accursed like the barren fig tree. In other words, if we are actuated by no higher motives than those which are sensual, selfish and worldly in the performance of our daily duties, however good the natural results may be, our fig tree bears nothing but leaves, or moral, or natural truths, which do not change our hearts and lives.

For the information of some it may be useful to state that Emanuel Swedenborg was a native of Stockholm, Sweden, and a son of a Bishop of the Swedish Church. He was born in the year 1688, and died in the year 1772. He held important offices in his native country. He was ennobled in 1719; and was Assessor of the Metalic College for many years, and when he withdrew from this office a higher degree of rank was offered him, which, he said, he declined lest pride should enter his mind. He was one of the most distinguished of the scientific men and writers of his day. The following Rules of Life were found among his manuscripts, and, from the allusion to his employments and office, it is evident they were written before his illumination and the opening of his spiritual senses, which took place in the year 1745. They manifest most clearly the character of the man chosen by the Lord, through

whom to reveal to the world the spiritual truths adapted to the men and sciences of this age, and are as follows:

EMANUEL SWEDENBORG'S RULES OF LIFE.

I.
To read often and to meditate well on the Word of God.

II.
To be always resigned and content under the dispensations of Providence.

III.
Always to observe a Propriety of Behaviour, and to preserve the Conscience clear, and void of offence.

IV.
To obey that which is ordained, to be faithful in the discharge of the duties of my Employment, and to do everything in my power to render myself as universally useful as possible.

HIS MOTTO:—*The Lord will Provide.*

Meditative, reverent, submissive, orderly, conscientious, faithful in the discharge of his daily duties, a mathematician well versed in the natural sciences; was ever a more suitable man chosen by our Heavenly Father for an important mission? How free he was from the love of spiritual dominion, and from the spirit of bigotry, uncharitableness, vanity and selfishness, can only be realized by those who carefully read his writings, and who believe with him that a good life consists in "shunning evils as sins against God," and in doing justly, loving mercy, and walking humbly with our God.

The senders of this pamphlet desire affectionately and earnestly to call your attention to the writings containing these new revelations, from our ever blessed Lord and Savior, Jesus Christ. Three large volumes, from among the most important of Emanuel Swedenborg's writings, you will perceive by the attached circular on the second page of the cover, are furnished to Protestant clergymen and theological students without money and without price, they having only to call and get them, or pay the postage or express charges on them, and request them to be sent, to receive them. That every clergyman and theological student studying for the ministry who has not already done so, will immediately order the above works, is the desire of those who are giving them, and that the Lord may open their

understandings and hearts for the reception of the heavenly doctrines of the Holy City, New Jerusalem, now descending from God, out of Heaven, prepared as a bride adorned for her husband, is the earnest prayer of every disciple of the New Dispensation.

It was apparently the opinion of Swedenborg that his writings would be read by the clergy, who would teach the doctrines therein contained to their congregations, and thus the glorious truths for this new era or crowning Church, would be spread among the people; for, in speaking of the descent of the New Church or New Jerusalem, from God out of Heaven, he says it can only take place "in proportion as the falses of the former Church are removed, for what is new cannot gain admission where falses have before been implanted, unless those falses are first rooted out, and this must first take place among the clergy, and by their means among the laity."

We thank the Lord for the abundance of evidence that this process is rapidly going on around us in all the Churches, and to do what we can to hasten on this great and noble work, or to be humble instruments in the Lord's hands for aiding in its accomplishment, is our sole aim in sending these few words—a brotherly message—to you. Not as sectarians do we send them, for the New Jerusalem is not a sect, but a New Dispensation of divine truth for the benefit of all sects and all men.

That the prevailing spirit of sectarianism must fade and vanish as the light of this new age dawns upon the "mental hill-tops" of the Christian Church, is manifest from the following statement from Swedenborg's "Arcana Celestia:"

"Doctrines alone do not serve to distinguish Churches in the sight of the Lord, but a life according to doctrines, all of which, if true, regard charity as fundamental. For, what is the end and purpose of doctrines, but to teach how a man should live? The several Churches in the Christian world are distinguished by their doctrines, and the mem-

bers of these Churches have therefore taken the names of Roman Catholics, Lutherans, Calvinists, or Reformed and Evangelical Protestants, with many others. This distinction of names arises solely from doctrines, and would never have existed if the members of the Church had made love to the Lord and charity toward the neighbor the principal points of faith. Doctrines would then have been varieties of opinion concerning the mysteries of faith, which true Christians would leave to every one to receive according to his conscience, while the language of their hearts would be, he is a true Christian, who lives as a Christian, that is, as the Lord teaches. Then one Church would be formed out of all these diverse ones, and all disagreements arising from mere doctrines would vanish; yea, all the animosities of one against the other would be speedily dissipated, and the Lord's kingdom would be established on earth."

Then let all Christians, of whatever name, strive to put away the spirit of sectarianism and intolerance, that they may, without hindrance, in freedom, seek the truth for the sake of living in accordance with it; for the day has surely dawned during the meridian splendors of which all true Christians will see eye to eye; "for the earth shall be full of the knowledge of the Lord as the waters cover the sea." "And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people." This day is that Scripture being fulfilled in our midst.

"Blessed are they that do His commandments, that they may have right to the Tree of Life, and may enter in through the gates into the city." The call is to all men. "And whosoever will, let him take of the Water of Life freely." The Water of Life signifies divine truths from the Lord through the Word. Through the divine mercy of the Lord the Word (or the Sacred Scriptures) is now opened. "And the Spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst come; and whosoever will, let him take the Water of Life freely."

May our Lord and Savior, Jesus Christ, add His bless-

ing, without which the labors of man are in vain, that this brief message may be useful to many. Amen.

RECENT OPINIONS OF THE PRESS.

From the New York Independent.

"Whoever desires to understand modern theology and the elements which have contributed to its formation, has need to study the writings of Emanuel Swedenborg. Whatever minister desires to understand modern religious thought in his own congregation must know something of Swedenborgianism, though he has not a Swedenborgian in his parish."

From the same (later issue).

"There is, in Swedenborg's writings, a marvellous insight—a vision of the higher truths of philosophy and religion, to which few men have attained. No Christian minister should fail to acquaint himself with the main principles of his system."

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Of The Apocalypse Revealed.

Design and Work (English) says: "The press, as we have averred, is ever pouring forth spiritual guides, and recently we heard of one work which is causing some stir. Journals of various kinds, trade and otherwise, are noticing a work entitled *The Apocalypse Revealed*, in which are disclosed the Mysteries there Foretold, by Emanuel Swedenborg. A careful perusal of very many of its 900 and odd pages—for the work was sent for notice—has led us to cease wondering at the favor with which this modern edition has been received, and to recommend others to follow our example. Many a sermon have we listened to on the Revelation; several works, dealing with the gorgeous panorama unfolded before the internal vision of the Seer of Patmos, have we traveled through, wondering at the inventive faculty as displayed both by commentator and preacher, but too often feeling that a stone had been given us instead of bread. We will promise that the inquiring preacher or teacher who earnestly takes to the consideration of the pages of the 'Swedish seer' will find that there is more in his text-book than he has given it credit for; that it contains truths illimitable; that in their expounding no meretricious aids are required; that it appeals, not to the eye or to the ear, but to the deepest depths of the human heart and mind. That was the impression forced on us on rising from our last perusal of this 'wondrous book.' But in what is it more wonderful than any other exposition of the Revelation? The question is pertinent. It results from this, that the writer recognizes the great fact that the simple letter has underlying it a grand interior meaning—that it is, as man is, simply covered by a body, so to speak, and that if we would get at its meanings we must get within. It is written according to that science which shows that things external correspond to things internal—that lofty and depressed, as to 'spiritual matters,' have their correspondences in natural mountains, hills and valleys; that, in fact, all things in nature correspond to things above it and within it. The 'Revelations' are gone through chapter by chapter, and every portion of the panoramic history is opened up in a way few have any conception of. Truly this man was a giant among men—fitly may he be ranked among the Reformers. In every page of his book a man's experiences are directly and indirectly appealed to, and the 'skeletons' of hundreds of sermons are limned with a bold, steady, never-flagging hand. The work is done as a schoolmaster would do his—the ground is gone over and over until the willing or attentive pupil is dismissed with a clear idea of the purport of the book—which, to those who follow the expositor, has no longer any mysteries connected with it.

"Now for the object of this notice. We wish to recommend it to the notice of ministers, many of whom are subscribers for this journal—we wish to recommend it, or others of this voluminous writer's works, to the consideration of those dissatisfied with the general preaching and teaching of the present day—admitting always the *intent* of that to be to elevate the masses; we wish them to do it for the reason that it is brimful of common sense, and that whosoever will read it carefully and patiently must rise up from its perusal a wiser, a more charitable, altogether a better man."

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